

## PHILOSOPHY

**THE PROBLEM OF TERRORISM AND WAR IN PHILOSOPHY OF J. BAUDRILLARD IN THE SEARCH OF ABSOLUTELY EVIL**

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**DOI:** [https://doi.org/10.31435/rsglobal\\_ws/31082019/6643](https://doi.org/10.31435/rsglobal_ws/31082019/6643)

**ARTICLE INFO**

**Received:** 28 June 2019  
**Accepted:** 10 August 2019  
**Published:** 31 August 2019

**KEYWORDS**

terrorism,  
non-war,  
local war,  
hybrid war,  
suicide bomber,  
hostage,  
simulacrum,  
absolute Evil,  
symbolism,  
temptation.

**ABSTRACT**

The article is aimed at the implementation of the concretization of the concept of "terrorism", the definition of the philosophy of "non-war" based on the moral and ethical values of the consumer society according to the social and philosophical views of Jean Baudrillard; also, on the disclosure of the problem of the search for absolute Evil and its reflection in the historical events of the late XX - early XXI centuries. Originality consists in systematizing the process of myth-symbolizing the terrorist act of September 11, 2001, specifying the role of a terrorist and hostage, clarifying the problem of absolute Evil in the system of values of the consumer society, as well as forming a classification of a new historical type of "non-war" and distinguishing local and hybrid wars, as a kind of «non-war».

**Citation:** Savonova Hanna Ivanovna. (2019) The Problem of Terrorism and War in Philosophy of J. Baudrillard in the search of absolutely evil. *World Science*. 8(48), Vol.3. doi: 10.31435/rsglobal\_ws/31082019/6643

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**Introduction.** More than 17 years have passed since the incident that shook the whole world, showed the illusory security and inviolability of the world order. The terrorist act committed by members of the Al Qaeda terrorist organization in the United States on September 11, 2001, seemed to confirm all the previous philosophical reflections of the French philosopher Jean Baudrillard. The philosopher himself also dedicated the book «The Spirit of Terrorism» [3] to these events, and referred these events to the reality of the external destruction of the modern world order and to the events of the reality of the Fourth World (Third World, he sees in the sharp conflict between the U.S. and the USSR, which became part of the history called «Cold War»).

Nevertheless, the reality of terrorism of the world scale, defined by J. Baudrillard, and the essence of its emergence, did not too convince the European and American societies of those terrible events. Although the founder of Al Qaeda has been eliminated, the threat from this organization is no less real than 17 years ago.

A French philosopher died in 2007 without surviving many terrorist acts, including the Paris terrorist attacks of November 13, 2015, killing 130 people, far less than the ruins of destroyed skyscrapers, the Pentagon and planes, but the number of victims of terrorist acts, the philosopher saw the symbolism of the simulacres of modern hyperreality.

The threat of terrorist acts has become a permanent opportunity for every inhabitant of the planet's everyday life. Terrorism received its philosophy and religious faith in the form of a symbiosis of Don Quixote, Robin Hood, Lord Voldemort with the faces of Muslims. Today, no country feels safe from the possibility of committing terrorist acts, and therefore, the question of studying the nature of terrorism, even its ontological and metaphysical dimension, is very relevant.

In parallel with terrorism, local and hybrid wars are moving around the world. But their essence, according to J. Baudrillard, differs from terrorism. His understanding of the war of the postmodern philosopher is vividly depicted in the book «The War in the Gulf was not» [2] devoted to the military events in the Persian Gulf of 1990-1991 and defines it as «not the war». The XXI century was marked by new wars that were or even occur in more or less similar scenarios. The most famous are the war in Iraq (2003-2011), the war in Syria (started in 2011), the war in Ukraine (more commonly known as the Donya Basin, which began in 2014). So, today, in front of the world, and Ukraine in particular, there is a basic question, in fact, it is a question of life and death in terms of identifying and understanding the essence of terrorism and hybrid wars. Therefore, the study of the philosophy of postmodernist J. Baudrillard on the issues of terrorism and «non-war» should be recognized as an urgent and urgent need of contemporary anthropological philosophy.

A large number of researchers turned to the work of the philosopher. Among them, G. R. Thiry-Cherkes, who in his work, «Baudrillard: work and hyperreality», analyzes the process of sublimation and hypertrophy of consumer leisure, turning into the principle of evil in the good [9]. Interesting are a number of scientific articles A. A. Dobzhinsky on the problem of evil in the philosophy of J. Baudrillard. Part of the theme of terrorism is reflected in the works of O. Kulik, M. S. Redko, O. O. Gricanov, O. G. Dugin, T. V. Lysokolenko, V. Kovalevsky, V. Shelukhin. At the same time, among the studies of the philosophy of J. Baudrillard there are gaps between the definition of the essence of evil, and the process of finding absolute evil in the plane of hyperreality of historical events. Virtualization, the development of a society of consumption, the role of the mass media in the formation of new values, the ethics of violence is certainly the outstanding discoveries of the French philosopher, but the metaphysical measurement of these problems is contemplated by Baudrillard in a single square with global historical events, which, from the standpoint of the postmodernist philosopher, make a unified implementation of the fourth stage of the implementation of the simulation into reality.

**Purpose.** Thus, the purpose of the paper is to determine the essence of terrorism as the manifestation of absolute Evil in the system of recognition of the American-European values of the existence of Good and the situations of «non-existence» of local and hybrid wars of the late XXth to the beginning of the XXI century, respectively, to the socio-philosophical views of J. Baudrillard.

**Presenting main material.** In the article «Transparency of Evil», the philosopher asked the question of the importance of terrorism: «Why there is terrorism, if not to serve as a kind of forced liberation from tension in the social field?» [5, p.111]. The very formulation of the question contains a number of responses: one of them lies on the surface – liberation, that is, the state of society, which demands immediate release and methods of dismissal outside of morality (although they do not contradict the problem of defining good and evil as their regulators). Society of freedom is enslaved, so it forms an act of disobedience, an act of rejection of what has enslaved him. The problem is that there is no external oppressor, and therefore the society itself is a hijacker. Therefore, terrorism arises as a consequence of self-enslavement, and hence it is a part of the system, like a cancer, which at the same time is a violation of the system of work of the organism and part of the system. Such a conclusion makes it possible to ascertain the controversy of terrorism with the system of society that creates it. Bin Laden, Mohamed Ali Hamaday, Ali Atva, Jamel Ahmed and other well-known terrorists are just a product of the system. They make chaos in a system of perfect order, which allows the system to continue to function, but this does not mean that sooner or later they will not be able to completely destroy the system.

However, in the question posed by himself and the world, the philosopher hides yet another response to the existence of terrorism. Terrorism is a kind of violent liberation. In fact, terrorism is called to be fired through coercion. In this his nature is absurd, the mirror of the absolute Evil curtains. This hard game plays a card of freedom by the method of enslavement. And in this game involved many players – all people on the planet have become players in this game as soon as they have joined the simulation of reality.

Violence is part of the nature of each person. «Is it really barbaric at the end of the twentieth century? The question is useless. It is about the resurrection of a once-dead form of violence. Obsolete violence is both more refined and more sacrificial. Our violence, generated by our supremacy, is a terror» [5, p. 111]. The philosopher believes that every person is a violent personality, and that it gets an

unprecedented scale in the crowded mass media. Even during the Roman Empire, violence was used as entertainment for the public in the Coliseum, and at the same time as an act of warning against Caesar's disobedience. At the time of the Middle Ages, the forms of violence and cruelty consecrated with the hand of the church and Caesar gathered the entire area of the public, seeking to see a realist show of the treasurer of a heretic or murderer, there was no difference. Violence took the form of an entire performance, where everyone from the kate to the victim played their roles, and everyone understood the importance of their role to the public. The human thirst for violence found its hedonism in reality. The advent of the media, media technology has responded to the desire for violence in the nature of man and generated mass-product in order to meet this needs of the viewer. The execution was gradually made up of humanistic clothing (which was worth a number of scientific articles in favor of the guillotine as a humane form of execution), gradually from country to country, it was removed from the main square of the cities and found itself in the media system. The video or the photo of the process could be seen without getting up from the couch, and when it got under the moral ban (so that children could not see or people with a weak psyche), violence came into the virtual space of films, the porn industry, reality show, anime, computer computer games. The transfer of violence from reality to virtuality has made the illusion of a safe environment, but in reality violence has not disappeared, moreover, it has received the support of the imagination of the media as an art, and eventually found its way out of hypemality. The lack of boundaries between reality and virtue gave rise to violent hypemality, absolute Evil was able to combine their fragments of the mirror, through the fall into the hearts of each person, as in the tale of the «Snow Queen». The temptation to watch a video of scenes of brutality without witnesses allows a person to be at the same time highly moral, but, at the same time, enjoy the sense of a secret testimony of violence.

Terrorism in hyperreality uses the means of virtual space, the terrorist himself becomes the protagonist in the light of the sophists, and the means by which he constitutes a terrorist act are fully in line with the highest technical achievements of mankind. J. Baudrillard emphasizes the most prominent terrorist act, both on the effect of execution (and the effect is a mandatory part of terrorism, as a mass media performance) and on the scale of the event. This is a terrorist act on September 11, 2001. The philosopher points out a number of features of this act, which confirm the reality of events. Firstly, this is a low level of readiness of the US military forces for such events, as only 19 terrorists, armed with knives and professional knowledge of airplane management, managed to capture four passenger aircraft simultaneously, and, except for one (where the passengers tore terrorist plans) to throw at the planned attack points. It was the sense of the weakness of US military forces that made it possible to commit a violent terrorist act. So in the article «September 11 attacks United States» Peter Bergen says: «The September 11 attacks were precipitated in large part because Osama bin Laden, the leader of the militant Islamic organization al-Qaeda, held naive beliefs about the United States in the run-up to the attacks. Abu Walid al-Masri, an Egyptian who was a bin Laden associate in Afghanistan in the 1980s and '90s, explained that, in the years prior to the attacks, bin Laden became increasingly convinced that America was weak. "He believed that the United States was much weaker than some of those around him thought", Masri remembered, and "as evidence he referred to what happened to the United States in Beirut when the bombing of the Marines base led them to flee from Lebanon", referring to the destruction of the marine barracks there in 1983 (...), which killed 241 American servicemen. Bin Laden believed that the United States was a "paper tiger", a belief shaped not just by America's departure from Lebanon following the marine barracks bombing but also by the withdrawal of American forces from Somalia in 1993, following the deaths of 18 U.S. servicemen in Mogadishu, and the American pullout from Vietnam in the 1970s » [8].

Secondly, it is the very temptation to become a geographically isolated country with a large economic capital for the less affluent Arab world. America is haunting the Arab Islamists with its mystery, its fornication, its own fortunes, as at one time, the Roman Empire of the late ages seduced the Germanic tribes and pushed them not only to capture the land of promise, but to its destruction, humiliation, and demonstration of its poverty. However, as J. Baudrillard points out, if the temptation of the one who is tempted more than his desire to be seduced, the one who is deceived or can then blame the latter in his immorality and unethical, because only the seduction in the act of death saves the inquisition from the inevitability to perish under the aesthetic pressure of the process of temptation, which is already the nature of the one who is seduced. «Ethics – this is simplicity (a desire among them), this is the naturalness, which includes the inexorable courtesy of a young girl, a spontaneous impulse of her naive charms. Aesthetics is a game of signs, it is artificial: seduction is a deception. Any ethics should be dissolved in aesthetics» [6, pp. 202-203]. As a young, chaste girl, Kazan delights her natural charisma, and America thrills the Arab world with its mysterious capital, developmental technologies,

ethical traditions, and above all its indifference to the Arab world. The Arab World can be compared to the introduced philosopher symbolism of the mirror in the room, which the host knows of, but does not think, the mirror, which once captured and captured the image of the owner can no longer forget it, and tries to capture and enslave the owner again a double. Thus, the temptation of the host when it becomes an image on the mirror's surface gradually seizes the eyes of the one who looks at her. So, temptation as a process is only a reverse process, the spell of the passion of the one who is tempted by the proclaimer. Although the question is whether or not to strike at the discretion of the one who is seduced. Thus, the Arab World had only one time a terrorist act to come to the heart of the United States, as America, in the system of its own hypertrophied freedom, was seduced by Islamism and moved towards this mirror surface, as the mythical heroes Narcissus, seduced by their own reflection on the surface of the water and went to the bottom, so and not reaching and not even comprehending the nature of temptation.

So in the temptation Twilight is born. And he is another proof of the terrible reality of a terrible reality. J. Baudrillard makes an analysis of the depth of the Twin, which is born through the act of one-stroke proclivity, self-indulgence, is distinguished by the opposite and similarity, which does not require proof. Good is tempted by Evil, but this temptation becomes possible only due to self-indulgence, self-affirmation, self-immolation. Absolute Evil is not just the opposite of the Good, the absolute Evil is its twin, so how much good would not have tried to defeat, to overcome Evil, the amount of Evil will be increased directly in proportion to the strength of Good. «It seems like nobody knows that the power of Good and Evil will grow simultaneously and in the same dynamics. The victory of one does not lead to the disappearance of another, just the opposite. Metaphysically, Evil is seen as an accursed incident, but this axiom, from which all kinds of Manichean struggle, Good to Evil, are illusory. Good does not reduce Evil, and vice versa: they are simultaneously unconscious with each other, and are closely interconnected. In essence, Dobro could not have defeated Evil otherwise than by ceasing to be Good, therefore, as soon as it reached a global monopoly of power, it caused itself a corresponding flash of proportional violence». [3, p. 103-104].

The problem is that America tries to exist without recognizing this double, that is, the Other, to pretend that Good has completely overcome Evil, and not to notice this transgression of equality. J. Baudrillard believes that the cause of the increase in terrorist acts in the world is a paradox of simultaneous seduction and fear of being captured. After all, the act of seduction is a process of direction of both sides to each other, with the hope of refraining from temptation. Good is delighted with Evil (as evidenced by many Christian legends, hagiographic monuments of culture, parables), but Evil is convinced by Good. Satan entices God in the wilderness (and the desert is a lucky background of temptation, like the waterfront for Narcissus) only because he himself is already enticed by God, it is already a deadly temptation for two, where two have not enough space, and one of them must die retreat. Bin Laden, of course, fell off with America's strength, but America's strength also multiplied the forces of terrorist organizations. Satan swore by the power of God, but his escape from the desert was the time of rebirth in the absolute Evil, and this was promoted by the power of Christianity (which only the world cost the Crusades). «Any dismissal affects equally both Good and Evil. It brings freedom of minds and minds, but it gives freedom to crime and catastrophe. The release of law and pleasure inevitably leads to the release of a crime» [5, p. 161].

Why is the Arab world? J. Baudrillard explains this by the fact that the Arab world is reborn under the force of the European world, in fact, it becomes a product of the European world. The Arab world has already been tempted, but at the same time it seeks to get rid of the temptation that it was tempted. The philosopher sees this as the main cause of terrorist acts in the world. Islamists' terrorist acts are not even aimed at destroying what they are tempted to do, they are aimed at humiliating the secret of temptation, turning it away so that it can prove that there is no enchantment, no possessions (the number of deaths in terrorist acts less than those who died from an accident). This is as an attempt to expose the female genital organs to porno, to look at the plan of sexual intercourse in order to humiliate the woman's greatness, to prove its secondary character according to the place of her husband in the world. However, a person cannot get rid of the fact that his birth is only possible due to a woman [6, pp. 69-83]. So today, the Arab world is tempted by the delights of the Western world, but this does not mean that you will not be tempted in the future of the Far East or Africa.

The presence of a double, the Other leads to an internal denial. The terrorist act of September 11, 2001 was directed to the main attractions of America – the World Trade Center tower. Paradoxical symbiosis of the symbols of temptation is united in these points of passion. It is worth remembering the events of that day. Four planes were captured by 19 terrorists in the time period from 7:35 to 8:42. Two planes were sent to the World Trade Center building, one to the Pentagon, yet another did not



reach its target because of passenger rebellion, so the assumption was made on the route of the aircraft following the purpose of the attack - the Capitol building. The attack on the Pentagon led only to a partial destruction of the eastern wing of the house, which at that time had few staff through the repair work. The towers of the World Trade Center were completely destroyed, which collapsed with the difference between them in half an hour [10]. It looked as if one tower could not survive without the other (the Northern Tower was less damaged than the South, and although the first one hit it she collapsed the building only after the fall of the South Tower). The economic temptation represented by both towers was destroyed as a result of a terrorist act. In this, as J. Baudrillard notes, there is a certain symbolism, because not every building on the planet can be worthy of destruction. So Herostratus destroys the Temple of Artemis to enter history, to become immortal, terrorists destroy the towers, not only to eliminate the American symbol of prostitution, as is done by a sexual maniac that inflicts injury on female genital organs, but they do it further, to enter history, and moreover, they bring in the history of their leader, bin Laden. The names of 19 terrorists are not just set up for the sake of investigation, they will always be with the image of the destroyed towers, as if Jesus Christ, whose name is mixed with Pontius Pilate and Judas.

The temptation to destroy something outstanding comes up immediately with the advent of this outstanding. This constant ambivalence of desires to protect the architectural monument and enjoy the contemplation of its destruction is embodied in the film industry. In such American film productions as «The End of the World», «Geoshotorm», «The Last Day», «2012», «Hell», directors often depict the destruction of outstanding monuments of architecture and sculptures of the world, and this spectacle is not only impressively hypertrophied, it captures, gives hedonism the destruction of something outstanding. J. Baudrillard is asked whether the towers can be attributed to such architectural monuments. From the standpoint of aesthetics – it is unlikely, but from the standpoint of myths really possible. In this there is a paradox - the aesthetic beauty of the towers got after their destruction. «On the other hand, although the two towers disappeared, they were not destroyed. Even erased in dust, they remained in the form of their absence. All who saw them with their own eyes will not be able to stop imagining them and their outlines in the sky, visible from all parts of the city. The end in the material space finally transfers them to the imaginary space. Thanks to terrorism, the towers became the most beautiful building in the world – which, of course, they were not during their existence. Whatever we think about their aesthetic merits, the twin towers were absolute performances, and their destruction, in turn, is also an absolute performance». [3, p. 125-126].

However, the symbolism of the towers also contains a simulacral problem that is not only in the pleasure of destruction, because it is unlikely that the suicide bombers could enjoy the very effect that they made on the world, but the inevitability of the narcissistic temptation dragged them to accomplish this task - the task of approaching the double as close as possible and drown with it. J. Baudrillard is convinced that the Arab world of decadence, which is today, is completely and completely a product of the European world of consumption (which only symbolizes the consumption of Arabian sheikhs of very expensive cars, which they contemptuously break in the streetsraysingah) leads to a deadly rapprochement of both twins. The towers of the World Trade Center are twins to which the Arab world aspires to be destroyed – the performer and the American world – the customer. The twins approach each other not only to see, but also to destroy. The American world seeks to make changes to the Arab world through temptation and strength, but at the same time, the Arab world throws away like something else. It's like these two towers that cannot approach each other, cannot be measured in beauty or at least functionality, because it is completely identical, cannot destroy each other, but cannot exist without one, without even disappearing in the material world, they stayed together in the world of ideas, and their approach to each other will be eternal.

Terrorism is the birth of rules, it is like a shooter that does not make sense without these rules, so he studies them just in order to violate, he wants to destroy them, but not destroy them; otherwise, the complete destruction of rules puts the end of the shooter. The main rules of this game are life and death, but the meaning of the game is its simulator.

J. Baudrillard notes that the Arab world today has only superficial differences from the European and American world, they affect linguistic, cultural, philosophical and religious peculiarities, but bypass the simulations of illusions. And the Arab world itself feels these changes in itself and resents them, by a terrorist act it is trying to destroy its ownness, but it only strengthens it. Two towers collapse, and this is a confirmation, according to the philosopher, that your reflection, like the portrait of Dorin Gray, dies along with the person he portrays. J. Baudrillard concludes that the American world is to be removed from the mirror surface, with the right to look beyond the mirror, but

only to see the image of its master (the mirror can not see itself; it contemplates who is in front of it). Recognition of the Other in the American world is due to rejection. «Moral consciousness reflects this way: since we are good, only Evil can strike us. But if for those who consider themselves to be the embodiment of Good, Evil is unbelievable then only God can strike. And what is this punishment, if not for the excess of Virtue and power, for this excess, which indicates the common possession of Good and Almighty? Punishment for the fact that in Dobroti and the embodiment of Good went too far. It does not disturb anyone and does not interfere with the ability to continue to do good without the reproof of conscience. And so, feel closer to God. And so, ignore the existence of Evil even more» [3, p. 138]. The thinker points out the inability to imagine the Other, who will choose Evil, but not Good, because Evil, according to the moral concept of the Christianized world, can choose a person deprived of liberty, as a result of her enslavement, despair, regression, and despair. J. Bodriyar says that «We are also not able to imagine at least for a moment that these «fanatics» can engage in their cause entirely voluntarily and «freely» without being blinded, insensitive, or manipulated» [3, p. 142]. That is, how can a free man deliberately choose Evil and not Good, therefore, the European society is dominated by the idea of bombing all the suicide bombers, who, as if from childhood, are preparing for death and murder. Even the terrorist act of September 11, 2001 was not immediately perceived by citizens, confirming amateur shootings of those events. Only after the second plane crashed into the southern tower, the third-party spectators began to realize that the first hit was not an ordinary catastrophe, but, surprisingly, even the fact that people did not start to escape from the danger zone and stayed there until the destruction of the towers, moreover, some journalists even attempted to get into the tower to first take the scale of the event. The question arises: where did the natural instinct of a person escape from danger, and how less could be suffered if people left the zone on time? Deterioration of natural instincts by the hyperreality of events, the simulation of society highlights the simulacrum of life and death.

J. Baudrillard sees the destruction of values inherent in suicide bombers. In this case, it is not about the depreciation of life, but about the axiology of death. The philosopher in the «Spirit of Terrorism» again emphasizes the problem raised by the Symbolic Exchange and Death, The System of Things, Transparency of Evil, of the Simulacres of Life and the Death of Terror, which was confirmed in November 2001 by an interview with a Palestinian journalist on that moment of terrorist number 1 – Osama bin Laden. Bin Laden revealed the essence of the culture of violence of radical Islam in several phrases: «This place may be bombarded and we will be killed. We love death The U.S. loves of life That is a big difference between us» [11].

Suicide bombers first perish in the acts of terror they commit, no human rights system in the world is ready for it - the spread of the crime without a proper punishment. In most countries of the world, a terrorist act must punish the death of the offender, but there is nobody to punish, and moreover, it is impossible to punish death by the one who chooses it instead of life. «So, everything here is put to death, and not on the gross intrusion of death in real time and live, but the invasion of death is more than real, symbolic and sacrificial, that is, an absolute and unpromising event. This is the spirit of terrorism» [3, p. 106]. A suicide bomber is like a blind irony over the holy martyrs of Christianity, who is glad to give life for the sake of true faith, and thus drive God at an angle of non-reciprocity. The terrorist infuriates not only God, but also relatives of hostage victims, who are also included in this symbolic exchange of deaths.

Hostages, whose life and liberty are at the end of the political gambling game of temptation, play an important role in terrorist acts and hybrid wars. The number of hostages does not matter - from one person to several millions in hybrid warriors. It is not the quantity, but the intelligibility of man for the sake of the temptation of exchange. The life of the hostage does not cost anything, death costs a lot. The death of a hostage and a terrorist is on one bite of scales, and therefore a question arises as to their balance with the contents of another bowl. «Because there is a space of terrorism, there is also the circulation of hostages. Each capture of hostages, each terrorist act is a response to a previous act of the same nature, it seems that there is a chain reaction on the world stage, a series of interconnected transatlantic acts of terrorism (while there is no such reaction on the political scene), such as continuous circle, in particular the orbital, which transfers from one place to another the sacrificial information, such as the «ball» circulating in the islands of Melanesia» [7, p. 37].

The hostage in the philosophy of J. Baudrillard represents the main mythical symbol of the present-day society, because every member of society from the surface to the deep variations of this correlator is hostage. A hostage is a company that is captured by raiders, or a banking system that is hacked by a hacker, or a person losing his right to judge himself under the influence of the media. Of

course, the hostage of terrorists or the hybrid war is more attractive to society. The appearance of such a concept as a hostage, in the opinion of the philosopher, confirms the weakness of the system of protection of society, which recognizes only Good, and in the end, unable to oppose Evil nothing but Good, and not even the Good, but our belief in the inevitability of Good. Therefore, the Western world receives raped women by Syrians, Iranians who come from Northern Avriki, and not anywhere in Asia or Africa, but in the center of Germany (an incident that occurred on the eve of 2016 of the new year and had a great deal of resonance in European countries). «We no longer know how to pronounce a curse. We can only say about human rights - about this reverent, weak, futile, hypocritical value, which is based on the educational faith in the natural power of the Good, on the idealization of human relations (whereas there is no other way of treating Evil than Evil). Moreover, the ideal value of this Good is always referred to in the protective, humiliating, negative, reactionary manner. This is a reduction of Evil to a minimum, preventing violence, a desire for security» [5, pp. 127-128].

This hostage who completely loses his freedom and becomes an affirmation of the consumer's aspirations of the postmodern society. It is consumed by political slogans, mass media reports, played like a bet in the casino. Without freedom, he is already dead, so the issue of his release is secondary, this is a matter of moral values that all players in the process of dismissal overcome. The seizure of schoolchildren and their parents in Beslan on September 1, 2004 completely revealed the essence of the simulacra of this event, when the terrorists failed to clearly formulate requirements for law enforcement agencies of the Russian Federation, which, in their turn, was already after these events and the death of a large number of children (according to official figures, 186 children, 128 adults and 19 salvors) due to the inability of law enforcement agencies to carry out an assault on the society, opinions about the theory of conspiracy of terrorists with higher echelons of political power of the Russian Federation with the aim of ratification Executive strengthening of military operations during the second phase (the so-called «guerrilla war»), the second Chechen campaign.

J. Baudrillard notes that terrorist acts involving the obligatory death of hostages are an incentive for the political regime to prove its existence, while, when in fact, the political regimes became the same fiction as modern wars. All wars that unfolded in the world after the end of the Cold War between the two supra-USSR and the US, and which the philosopher defines as the Third World War, turned into military conflicts of non-war. These non-wars due to their simulation can not have the image of a hero warrior, instead replacing it with a hostage. «Hostage and blackmail – these are the cleanest products of the apotropy system. The engagement took place as a warrior. He became the main character, a protagonist-simulacer, or rather, in his total inactivity as the main ineffective person of non-war. The warriors disappeared in the emptiness (the desert), only hostages were left on the stage, including all of us – as hostages of information on the global scene of the mass media. The engagement is a ghostly actor, a statist on the stage of helplessness of the war. Today, the engagement is something like a strategic object, tomorrow it will become something like a Christmas present, the exchange value and a liquid asset. Fantastic degradation of the figure, which represented the realization of an impossible exchange» [2, p. 15].

The notion of non-war the philosopher refers to the military events that took place in the Persian Gulf in 1990-1991 and was of a multinational character. However, if we analyze all the military conflicts that have taken place in the world since the late 80s of the twentieth century to the second decade of the 21st century, including under the notion of «non-war», a large number of these conflicts, including the so-called hybrid war. Some of these wars are considered to be exhausted, such as the Russian-Georgian war of 2008 or the Yugoslav wars of 1991-2001, but there are still those where the conflict has not yet been exhausted and military events are in a passive-active form, such as the war in Syria, which began in 2011, the war in eastern Ukraine (better known as the war on the Donbass), which began in 2014.

The basic features of the non-war are the mandatory use of mass media, whose involvement researchers of modern wars also call information warfare, the use of conventional weapons, that is, defined in accordance with a number of treaties, the active use of terrorism and criminal behavior. So, Jessica Aro in the article «The Cyberspace War: Propaganda and Trolling as Warfare Tools» regarding the use of mass media during the war in the Donbass region defines:

«Trolls» are part of the Kremlin's propaganda system and technique of information warfare: these recruited commentators distribute the messages of Russia's political leaders online. The Russian investigative journalist (...) who went undercover in a pro-Putin social media commenting office in St Petersburg in 2013 dubbed the commentators «trolls» and their office a «troll factory». Prior to this discovery, the Kremlin had already taken the traditional media under its control to serve its interests,

with Russian Defence Minister Sergei Shoigu calling the media a «weapon» (...). These recruited online bloggers are being used to take social media under the Kremlin's control, too. The Kremlin has denied any connection to the troll factories» [1].

At the same time, non-war or hybrid warfare is masked by civil conflict, or is justified by the slogans of carrying out counter-terrorist operations in a certain territory of the country for the sake of the Good in the whole world, hostage to the situation (a part of the population where a military conflict unfolds and who are forced to leave this territory or to adapt to circumstances with complete loss of their own rights and in the absence of support or manipulative support of the conflicting parties). In any case, hostages of non-war are considered in the quantitative equivalent of their deaths, that is, the number of dead civilians raises the level of military conflict in the eyes of conspirators of the simulation of war. However, non-war has and exclusively a political interest inherent in any war, which, unlike wars, engages with certain slogans, and accusations of interest in the aggressor countries are rejected.

It is worth recognizing hybrid wars as one of the types of non-war characterizing J. Baudrillard in the book «War in the Gulf was not». Another type of non-war is local wars of a non-hybrid nature, which take place as a result of an open invasion of NATO forces or other coalition forces. Typically, such wars are aimed at changing the regime in the country, imposition of own values and drawing up a report to the public on the strengthening of security in the world. The presence of a different purpose is not rejected but does not include public disclosure.

Consequently, the problem of non-war of today is connected with the problem of tolerance to the Other, the recognition of this Other and humanism, and ultimately reduces the problem of finding absolute evil in modern moral simulation. «The problem of «tolerance» (...) can be interpreted in this way. The fact that today's once deadly enemies talk to each other, that the «opposing» ideologies are the «opposing» ideology that established at all levels the genus of peaceful coexistence that customs are mitigated – all this does not mean a humanistic «progress» in human relations, greater understanding of problems and other nonsense. It simply means that ideology, thoughts, virtues and vices, which are only the ultimate material of exchange and consumption, despite their contradictions, are equated with the sign of the game» [4, p. 220]. Strictly speaking, the terrifying events of the society of postmodernism only confirm that the whole world is in a great search for absolute Evil without recognizing its existence and the nature of accumulation in today's ethics.

**Originality.** Thus, the specificity of historical events, which according to the philosophy of J. Baudrillard can be attributed to the concept of «non-war», was clarified. The non-war philosopher calls the military local events of postmodernism, which are deployed with the help of peacekeeping troops (their name and role in society becomes a clear simulator of the destruction of the process of recognition of absolute Evil) or the troops of Allied countries and contain a series of pathological alogical goals, as well as actively involve masses. The media, which allows you to draw attention to military events around the world, to provide information to the consumer without his ability to critically understand it. The identified problem of «non-war» postmodern period will require further research, especially on the classification of wars and the separation of two types of «non-war» present – local and hybrid wars, the establishment of their features.

At the same time, the article made a concretization of the symbolization of the terrorist act on September 11, 2001, disclosed the ambivalence of the problem of Good and Evil in the value aspect of the consumption society, defined the role of terrorist and terrorist hostage as mythical symbols of terrorism of today's moral values.

**Conclusions.** Prominent French philosopher Jean Baudrillard died in 2007. Since its death, it has been a little over 10 years, and during this period, the consumer society and its value orientations continue to actively move the planet, covering more remote regions. The «crusade» of modernity continues, the search for absolute Evil is now being carried out not only in the promised earth, as it was in the Middle Ages, but European values of society of consumption become recognized throughout the world. The process of strengthening the role of Good with the non-recognition of Evil through the spread of universal human values also gives an inverse reaction to the intensification of Evil. The number of terrorist attacks in the world continues to grow steadily, although the number of victims and the massive impact of the attack continues to be considered the largest attack on September 11, 2001. At the same time, the number of countries in which terrorist acts took place is increasing, although some changes in the acts of terrorism themselves should be noted – they become less spectacular, the mass media do not spend a large amount of information in order to inform the public about the commission of a terrorist act, that is, acts of terrorism become the standard of life of the postmodern society, which tries to overlook them, to refuse to recognize the absolute Evil, except



as an interesting plot in fantasy genres of art. The number of victims of the terrorist attack has declined significantly in order to shake society and most of the terrorist acts are outside European countries, while terrorist acts continue to be one of the main fears of Europeans who agree to a significant degree of their own rights in order to strengthen security in the countries. In this case, *Dobro* turns into a simulacrum of good, that is, as such it is not, but there is only the myth of the definition of the Good in the universal values and moral paradigms. The main ones are fear and uncertainty, which are exchanged for freedom in uneven proportions (in order to avoid fear, people exchange freedom for a simulator of security, instead they get even more fear and the game continues). After all, the weakening of the most terrorist acts does not guarantee their reduction in the future. The situation of «non-war» only increases insecurity. «Non-wars» differ from acts of terrorism bipolar, as a measure, duration, and the actual purpose of realization. Actually, «non-wars» occupy a large part of the present and therefore require further serious research, especially for those countries that are experiencing the consequences of such military conflicts.

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